MORMONISM EXPLODED;

OR,

No 3

THE RELIGION OF THE LATTER-DAY SAINTS

PROVED TO BE A SYSTEM OF

IMPOSTURE, BLASPHEMY, AND IMMORALITY;

WITH THE

AUTOBIOGRAPHY AND PORTRAIT OF THE AUTHOR.

IN TWO PARTS.—PART I.

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ANTI-MORMON LECTURER.

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PREFACE.

The purpose of the following little book is to give a clear, condensed, and popular exposition of the leading features of Mormonism. There is nothing precisely of this character already in existence, that I am aware of. The larger books already published on this subject, are too voluminous and expensive for circulation among the masses of the people; and the smaller ones are too meagre and incomplete, and some of them too ill-arranged, to give the reader a full and general idea of Mormonism. Besides, it is a *growing* system; its doctrine of a daily revelation is constantly adding something to an already accumulated heap of impostures, absurdities, and impieties. There is no apology needed, therefore, for this attempt to expose the origin and development of one of the most successful frauds of modern times.

The policy of the Christian Church in this country, in regard to this system, has been, for the most part, *to let it alone*, in the hope that it would die of neglect. This policy could only be justified by two suppositions. If, in the first place, the Mormons *were* dying of neglect, and not making rapid progress, especially in Scotland and Wales, we should be wise in allowing them quietly to proceed to extinction. And if, in the second place, the *religious education* of the people were what it ought to be, we might safely

leave the religious intelligence and feeling of the people to explode the insane pretensions of this new gospel. But Mormonism has not died of neglect; nor is the religious intelligence of the bulk of artisans and mechanics in a safe and satisfactory state. Horace Mann, Esq., in his Census of Religious Worship for 1851, speaking of the Mormon movement, says that it has acquired "a position and importance with the working classes, which, perhaps, should draw to it much more than it has yet received, of the attention of our public teachers." And the *Edinburgh Review*, April, 1854, in an able *resumé* of the history and doctrines of Mormonism, says,— "That it has already outlived the ephemeral stage of sectarian existence, and, after twenty years of growth, is now more vigorous than ever."

Mr. Hepburn is not only in name, but in *fact*, the principal author of the following pages. He has supplied me with the books, materials, and references, and I have reduced them to the shape and order in which they appear. My hope was, I should be able to comprise, in about fifty pages, all the most essential matter of the Mormon system; but this has proved to be impossible. Another *part*, of the same size and price as this, will follow almost immediately, and will contain, I hope, so complete a view and exposure of the system, as to prove an antidote to the virulent moral poison of Mormonism.

AUTOBIOGRAPHY OF THE AUTHOR.

My father was a native of Ayrshire, Scotland, who in the year 1803, being then very young in life, enlisted in the Scots Greys, in which regiment he served for fourteen years, and received the usual pension upon his retirement from the service. He married shortly after he joined his regiment, and in the year 1815, being then disabled, he was sent from England to Scotland on the recruiting service. Being stationed for some time in Linlithgow, a small borough town in Scotland, I was born there in December, 1815. After the declaration of peace with France, my father was discharged from the regiment in the year 1817, he being then in London. On his return home, with his wife and family, by sea, a severe accident occurred to me in going through Yarmouth Roads. It being bad weather, all the passengers were directed to go below, in order to make room for the sailors on deck. The vessel pitched and rolled to such a degree, that, on a sudden lurch, some fifteen or sixteen of the passengers were thrown down, and falling on me (I being then but about two years of age), nearly suffocated me. Several of the passengers now hurried to extricate me from my dangerous position, and, in doing so, pulled so violently, that they dislocated both my shoulders, broke both arms, and disjointed both my legs; and the nature of the accident not being discovered for nearly a month afterwards, has caused me to feel the effects of it until the present day. When at the age of eight, I was sent away to a farmer's, in the parish of Catrine, Ayrshire, where I was engaged as a shepherd, and where I remained one year, being then taken away by my parents to be put to school. Being an indifferent and careless youth, I positively refused to go to school, a step which I have ever since most deeply regretted.

In the year 1825, my father went to Lanark, whither I soon followed, and being bent on becoming a weaver, I was apprenticed to that trade when about thirteen years of age. My mistress was of a very tyrannical disposition, and I not liking oppression of any form or description (a trait in my character which I have ever since maintained in life), became unruly, forgetting my position as an apprentice, and imagining I should be the master. In consequence of this behaviour, my master, during my three and a half years of servitude, had me taken before the justices no less than four different times, for disobedience, but never succeeded in getting a conviction against me, although he tried hard enough to do so, and spent no less than £11 16s. 8d. in the attempt. Finding he could get no redress at the court, and seeing my independent spirit was still unsubdued, he at length determined upon giving me up my indentures, and I consequently found myself once more free from the trammels of service. Being now dependent upon my own means for a livelihood, I began to see the value of education, and accordingly commenced picking up little by little from my neighbours and friends, from whom I managed to borrow some books.

I now turned my attention to another line of business altogether, namely, the agricultural, having engaged with a farmer for £7 10s. a year wages, and board and lodgings. Being, however, of rather aristocratic pretensions, I could not exactly relish his treatment, and I soon fancied that I had got from the fryingpan into the fire. He called me up at five o'clock in the morning, summer and winter, and compelled me to labour on until seven o'clock in the evening. I, however, soon rebelled at this, to me, very arbitrary conduct, and hence I obeyed his commands but three days, when I coolly informed him that I would not submit to it—I considered that ten hours a day was enough for any man to work, and that I for one, would not work any longer. This determination on my part, I am happy to say, set an example to other working men, which they were not slow to follow, and hence, by standing out for their own rights, were the means of introducing to that part of the country the "Ten Hours' Bill," a bill which every working man in Scotland has reason to be proud of.

Not exactly liking this out-door labour, which I considered rather menial, I determined upon returning to my usual employment namely, the weaving, and for this purpose, I went to Glasgow, the largest manufacturing town of Scotland. Here I worked for about twelve months as a journeyman, and, as a natural consequence, in a large town of this description, I was witness to scenes anything but moral, and my ears were often greeted with language anything but delicate and refined. Not being able, consistently with my own sentiments and opinions, to mix up with such scenes of immorality and vice, I determined once more to return to my father's home at Lanark, and there, if "Cupid smiled," to make a home for myself. The reader will thus perceive that, in plain language, I was in search of a wife—one to cheer my dreary path of life, and to solace and comfort me in the hour of need. Although I was not possessed of much of this world's goods, or endowed with many charms to captivate, my search was not in vain, for in the space of nine months I had the pleasure of leading to the hymeneal altar the object of my choice, in the person of the daughter of a schoolmaster, and I have every reason to bless the day I did so—for I considered then, and have proved it since, that "a good wife is the greatest blessing God has bestowed upon man."

When married, I was but nineteen years of age, and having a wife dependant on me for support, I thought it high time to bid adieu to the frolics and gaieties of youth, and to look to the realities and duties of life. Hence I "emigrated" to a very quiet and retired village, about twenty-four miles from Glasgow, called Lesmahagow, where I worked at my trade for about two years, until a stagnation in business, throughout the length and breadth of Scotland generally, caused me to seek other employment. Having good recommendations from the Magistrates and Town Council of Lanark, I entered the police force of Edinburgh, which office I retained but fourteen months, when, not being satisfied with "the pay," I entered the Glasgow police force, where, from having experience, I was soon selected for the "detective," an officer whose peculiar duty it is (dressed in plain clothes) to ferret out all the thieves, pickpockets, and other characters who infest the localities of large towns and cities. Many were the "scenes" of vice and debauchery with which I then came in contact, but I cannot now enter upon them.

After being in the force for about two years, not liking well the duties imposed on me, I returned to Lesmahagow, where I again resumed my occupation as a weaver. Having been a member of the Church of Scotland up to the time of the separation of the Free Church from the Church of Scotland, and the government of neither of the Churches not coinciding with my views, although I found no fault with the gospel, as preached by either. I gave up attending both churches,

making my own abode a "house of prayer," having family worship regularly night and morning.

In the year 1844, I removed to a small town called Biggar, twenty-seven miles south-west of Edinburgh, and here it was that the name of the so-called Latter-day Saints first sounded in my ears. Being a stranger in the town, the brethren called upon me, and invited me to come to their place of meeting (a private house), stating that they made no pretensions to be classical, cultivated, or refined ministers of the gospel, but that they preached nothing but the plain and pure doctrines of Christ and Him crucified. I consented to go, and accordingly on the following Sunday I took my seat in their meeting house. They treated me with great kindness and civility, and, I must confess, I heard nothing on that occasion contrary to my views of Christianity, as taught by the New Testament. After the conclusion of the service, I had a private conversation with several of the brethren, and I pointedly asked them what were the tenets of their church. In reply, they gave me to understand, that they were comprised in a very few words:—

First—They believed in baptism by immersion, as being the proper mode of entrance into the Church of Christ—a view with which I coincided, and still do so.

Secondly—They required no money, as other sectarian ministers did. My simple reply to this was, that "that would suit me very well, as I had but little money to spare to anybody, having a wife and family to support."

Thirdly—We were to act strictly in brotherly love one towards another.

Fourthly and lastly—We were to assist each brother in the church, as far as our means and ability would allow us—namely, in trouble or in death, according to the scriptures.

I replied, that if these were the true and only tenets held by them, I should have no objection to identify myself with them, and become a member of their church. After a fortnight's serious reflection on these points, I was publicly baptised on the 25th of June, 1844, in a small river in Biggar, which empties itself into the Tweed, and I honestly confess this was done with a good conscience towards God, sincerely believing they were right in their doctrines, and having no other object in view but the pure principles of Christianity, as taught by Christ and his Apostles. I also received "the laying on of hands" by the elders, as a sign that I was received into the church, but this I looked upon as a mere form. In about four or five days afterwards, my wife also expressed a desire to be received into the same church, and was accordingly baptised, she, in like manner, believing that the doctrines taught by the church were in accordance with the pure Gospel of Christ.

I would here remark, that it has not only been supposed, but affirmed by many individuals, that I became a member of the Mormon Church, in order to become acquainted with their principles, and then expose them. This I solemnly deny, for up to eight days after my baptism, I had never heard of such a being as Joseph Smith, or of the Book of Mormon; and remained in utter ignorance of these things, until I was told by a relation of my own, that I was foolish to join with such a sect—that they had a new Bible—and believed in a new prophet, of the name of Joseph Smith. I immediately repaired to the house of the elder of the church, told him what I had heard, and asked him if there was any truth in the report. He denied *in toto* that they believed any such things, or had any other book save the Bible—that they believed in one faith, one Lord, and one baptism, and added, that the people of God had been persecuted in all ages, and consequently they could not expect anything less. I gave this elder most distinctly to understand, that if I discovered they had any other doctrine than that

contained in the Bible and the New Testament, or believed in any other than Christ himself, I would sift it to the very bottom, and would thoroughly expose them and their false doctrines. The elder again assured me that they had no other book than the Bible, nor did they believe in any but Christ, and with this repeated assurance I left the house, somewhat consoled, and nothing further transpired for about three weeks.

About this time I went to a prayer-meeting, and, before the commencement of the service, overheard a conversation concerning the Book of Mormon, and their prophet, Joseph Smith—that when he was taken to gaol in America, the populace snapped their guns at the brethren, but they would not go off. The truth of this statement will be found in their own authorised book, the Millenial Star, vol. 5, page 124. Having heard this conversation, I was not a little surprised, and, opening the door, walked into the room, and, addressing the elder, I said, "I have just heard, from your own lips, that you have got a new Bible, and that there is such a prophet as Joseph Smith, which confirms the statement made to me a fortnight ago." I added, "they should hold no prayer-meeting that evening, until they told me the whole truth." At this declaration, the elder and all present looked perfectly astonished; and I then demanded to know, "Have you a new Gospel, or have you not—that's the point?" After a few moments' silence, the elder replied, "We have." I answered, "Why did you not tell me this before I joined the church?" The elder replied, "Paul says you are to receive the sincere milk of the word—then you are to get the strong meat." I said, "Then I rather doubt, you have given me stronger meat than my weak stomach will be able to digest." The elder said, "If you do not believe the gospel taught by the Book of Mormon, you will be damned." I now found myself in a great difficulty as to the best course to adopt. I had been grossly deceived by those on whom I had placed the most implicit reliance, and their doctrines had been entirely misrepresented to me. What was I to do, dear reader? I felt ashamed to leave them, and having seriously and prayerfully considered the subject, I resolved to follow the advice of the Apostle Paul, when he says, "Despise not propheeyings, prove all things, hold fast that which is good." —1st Thessalonians, 5th chapter, 20th and 21st verses. I therefore continued with them for about ten months, viewing and proving, both externally and internally, their system and doctrines, and I then felt convinced and assured, and was ready to prove, that their so-called religion was one of the most barefaced and disgraceful impositions ever attempted to be palmed upon the world—a system which, if not exposed, would ruin the souls of all who believed therein.

I consequently had many private discussions with the elders and brethren upon the falsity and absurdities of their doctrines, but these discussions had very little effect, as it was evident to me they were so thoroughly bigotted to their own opinions that they cared but little to hear about or search after the true religion of Christ. They even went so far as to tell me they had the gift of discerning spirits—a gift which they pretend to be in possession of. I could not bring my mind to believe this doctrine, and consequently I was suspended by the church for unbelief. I however determined to give the elders a trial upon this subject, wishing to prove if they could discern my true meaning. I therefore sat down and wrote the following verses, having, however, no pretensions to be a poet:—

"Ye saints of North Britain that have been baptised,
And the truths of the gospel from God realized,
Be humble, be faithful, be kind, and be true,
Great blessings are yet to be had at Nauvoo.

Although that the prophets for Christ have been slain,
Their bodies and spirits will yet meet again;
They will be at the Temple, when God he will bring,
His ancient to sit on Mount Zion to sing.

Farewell! my dear brothers and sisters, adieu,
For I must away to the land of Nauvoo;
Be humble, be faithful, be true, and be kind,
And the love of the Saviour bear always in mind."

These are the verses which I sent up to a prayer meeting by a little boy, whilst I being anxious to know the result, and whether they had the true spirit to discern my meaning, went up to the door and listened very attentively whilst the verses were read, when the president, David Donkinson, said, "Brothers and Sisters,—Rejoice, that our brother Hephurn now has the true spirit—let us pray for him—or you pray for him, and I will go and see him." Hearing these words, I made my exit from my hiding-place, and made the best of my way home, where the president arrived very shortly afterwards, and found me sitting, to all appearances, in a very melancholy mood. He then said, "Rejoice, brother, that you have now got the true spirit, and all will go well." Now, here is the secret of their pretended spirit of discernment. Whilst they thought that I was absurd enough to believe that Joe Smith and his brother Hyram were shot for the cause of Christ, and that I was a true believer in their "religion," I was perfectly satisfied in my own mind that these men were shot for being accessories to the stealing of 400 pigs, eighteen stands of honey, the burning of the printing-press, and the seduction of young females in America, and that their so-called religion was one of falsehood and deception.

I should have left the Mormons at this period, being perfectly ashamed of their doctrines, did I not wish to become further acquainted with that abominable system, "the plurality of wives," having by this time learned all the mysteries of the Nauvoo temple; I therefore remained with them up to the end of March, which nearly completed my term of ten months' practical experience of Mormonism, when I finally left them, with the determination to expose them and their false systems throughout the length and breadth of the land. Much more could be said on this subject, but my space being limited, I am prevented from entering further into details. For instance, I have seen them pretending to cast out devils, when there were none to be cast out; I have listened in dark passages, unknown to the "brethren," and heard them speaking in strange voices, and practising ventriloquism, until some of the poor deluded females "bore testimony" that an angel had conversed with them. These females actually believed these things, and the elders never contradicted them; but I, on one occasion, spoke out boldly, and exposed the imposition, which the elders merely sneered at, but had not the courage or manliness to deny, well knowing, if they did, I should instantly have put them to the test. It is a lamentable fact, that when poor ignorant people are deluded into the Mormon faith, they are, through the teachings and threatenings of the elders, brought into a slavish fear—they are, in fact, terrified and driven to believe all and every statement made by the "church," being threatened that if they do not believe, they will be struck dumb or blind. I will give an instance which happened to myself, just before giving my first lecture on Mormonism. On the morning of the day on which it was announced I should deliver my lecture, one of the elders called upon me, and kindly asked how I was. I replied, "Perfectly well," when he said, "I have brought a message from the Lord to you." I enquired, "If it was a letter or a paper parcel which the Lord had sent to me?" He said, "No, it is a revela-

tion." I said, "Bother with your revelations, I have had plenty of them already; but, however, let me have it, be it what it may." He then said, the revelation from the Lord is this—"If you lift your voice this evening against the Church of the Most High God of Latter-day Saints, your tongue will cleave to the roof of your mouth, and you will not have power to speak a word." I pretended to be astonished, and asked him, "What was the best to be done?" He replied, "The only thing you can do, is to send the town-crier to announce that you are not going to lecture." I told him I had not sixpence to pay the crier, when he, pulling out a sixpence, and putting it on the end of my loom, very kindly said, "Brother, I will pay for it." I looked at him for a moment or two, when I said, "If my tongue is cloven to-night, I will be re-baptised to-morrow."

I must say this announcement, uttered with all the solemnity and earnestness of truth, staggered me for a time, but I prayed to God to direct me in the right path, and to give me strength to accomplish the task I had undertaken. I went to the lecture, and found the hall completely filled. My tongue, moreover, did not cleave to the roof of my mouth, for it "wagged" for two hours in the lecture, an hour and a half in discussion, after the lecture, with the saints, and has been "wagging" throughout the country for the last ten years, and I hope will yet "wag," from shore to shore, until the principles of Joe Smith be heard no more.

I was now invited by the "Anti-Mormon Committee" of Lanark, to deliver a course of lectures there, where the principles of Mormonism were rampant, for although the town was but very small, both in size and population, there were no less than ninety-five "professors" and believers in the Mormon doctrines. I, however, delivered my lectures there, and in a short time I had the pleasure of seeing this number reduced to thirteen.

From this town I went to Glasgow, where I delivered a great number of lectures, and held discussions with the saints almost nightly. On the 9th of May, 1845, I delivered a lecture in the Established Church, North Albion-street, Glasgow, the Rev. William Anderson presiding; and on the same night I received a letter from my wife, at Biggar, requesting me to come home immediately, stating that the Mormons were threatening her with eternal damnation, unless she left me and her five children, and go off to America, offering her ten sovereigns if she would do so, and set sail for America. I accordingly set out on foot for my home (a distance of thirty-nine miles from Glasgow), that very night, and reached Biggar next morning about twelve o'clock. Here a most pitiable sight presented itself to me. I found my wife in tears, almost driven to insanity by their threatenings and imprecations, whilst my children were crying around her, in vain endeavouring to solace and console her. My eldest daughter told me the language which had been used to her mother, in order to induce her to leave her husband and home (but which we must not pollute our pages by giving utterance to), and added, that the "elder" would return in the space of half an hour, in order to endeavour, if possible, to gain his object. I said, "Let him come, I will protect you all." I then left the house, in order to give him an opportunity of coming, and, in a few minutes, I saw the so-called "saint" approaching my residence, and just as he passed the threshold of my door, I sprang upon him like a lion from his den, caught him by the neck, and pitched him some six or seven yards from the door, and vowed if I ever found him in my house again, I would take his life. This, I now feel, was a very strong expression, but I was then in an excited state, seeing the cruel manner in which he had treated my wife and children. This fellow (David Donkinson, President of the Biggar Branch of the Mormon Church, then belonging to the

Edinburgh Conference), soon after left the town, not, however, before he had duped a man in Cotbridge out of the sum of £25.

This act of cruelty towards my wife and children so aggravated me, that I then made a solemn vow, that, by the strength of God, I would expose these impostors throughout the length and breadth of the land. With this determination, having made the necessary arrangements at home, I once more started for the West of Scotland, and arrived at Paisley, seven miles below Glasgow. In this large town, there were at that time about 150 members belonging to the Mormon Church. Here I gave a course of seven lectures, and had six public discussions with an elder named John Welsh—a man thoroughly imbued with the absurdities of the Mormon creed, and who stated that he was so "filled with the Holy Ghost, *that the headband of his trousers burst*, whilst preaching in the public streets." (These are his own words). I will, however, give the reader one instance of his pretended powers of discernment. When at the last night's discussion, I put the following question:—"Do you believe you have the same power, and the same authority, as the apostles had, in the apostolic age?" He replied in the affirmative. "Then," said I, "if I ever tried a man in my life, I will now try you," and so saying, I drew out of my pocket a small parcel, which I told him "I had brought out of an apothecary's shop, and was marked distinctly on each paper three times what it was." I said, "will you eat it? If so, your blood be upon your own head." He immediately asked me to quote a passage of scripture, to prove that the apostles took poison, when offered to them. "How do you know it is poison?" said I. He replied, "by the spirit of discernment." I again asked him, "will you take it?" when he replied, with great earnestness, "No, I will not." I then began to unloose the papers, and said, "I will take what you call the deadly poison; for if the spirit told you it was poison, common sense proves to me it is only a little American flour, which I myself had took into the apothecary's shop, 'American flour.'" I then swallowed the flour, and handed him the wrappers, on which were written, "American flour." This so confounded the poor "saint," or "sinner," that he felt perfectly ashamed of his duplicity, and in eight days afterwards left the ranks of Mormonism, and, I believe, never more rejoined them. I must not omit to state, that my lectures in Paisley were productive of great good, no fewer than fifty members having left the church, whilst a still larger number were dissuaded from joining them.

When these saints and elders found they could not overthrow me by fair reasonings and arguments, they, on several occasions, had recourse to law, and hence I was tried on several different times, in the Sheriff's Court, for defamation of character. My last trial in Scotland was on the 24th of October, 1850, before the Hon. Sheriff Robinson, for the county of Ayr, on which occasion I was paid the whole of my expenses, and received a present from the Bench, for the manner in which I had conducted my own cause. I thereby allowed the Mormon elder who had entered the cause against me, the pleasure of paying some £6 or £7 expenses. I cannot trespass upon my readers' patience, by giving them even an outline of these various trials. Suffice it to say, that they did not succeed, in a single instance, in obtaining a conviction against me in Scotland.

Notwithstanding these numerous persecutions, I travelled throughout the whole of Scotland, exposing the delusive and pernicious influences of Mormonism—a system which has not its parallel in the world's history, even in the dark ages of idolatry. I am glad to be able to say, that my lectures have been successful; and I trust many have now cause to rejoice that they have left the Mormon Church.

Having now laboured in my native land for many months, I turned my atten-

tion to England, and determined upon making a tour through that country, being well aware that Mormonism had spread its net there also, and that many of the poor and ignorant of the population had become entangled in its meshes. It would, however, be in vain to attempt to give my readers any succinct account of my travels throughout England, during five years; but must content myself with merely mentioning the different cities and towns through which I travelled and lectured.

I sailed from Glasgow to Liverpool in the latter end of 1850; from thence I went to Manchester; then to the city of Chester (where I stopped a month, and succeeded in totally eradicating Mormonism from the city—not a single Mormon remaining there when I left.) From Chester I went to Crewe; then back to Carlisle; then to Whitehaven; then to Wigton; then to Cockermouth; then to Brampton; then to Aultwhistle; then to Newcastle-upon-Tyne; then to North Shields; then to Sunderland; then to Durham; then to Wingate; then to Hartlepool; then to Ferryhill; then to the city of York; then to Leeds; then to Bradford; then to Idle; then to Dewsbury; then to Huddersfield; then to Sheffield; then to Derby; then to Nottingham; then to Mansfield; then to Birmingham; then to Northampton (in which town I was presented with a handsome silver watch and guard by the inhabitants, as a mark of respect, and as a convincing proof that they appreciated my efforts to root out the Mormons from their midst). From Northampton I went to Bedford; then to Leicester; then to Peterborough; then to Soham; then to St. Ives; then to Cambridge; then to Sanston; and from thence to London, the great metropolis, where the Mormon saints and elders had no less than sixty-five different places of worship, numbering between 3,000 and 4,000 members. I lectured in the city for no less than seventeen months, giving two or four lectures every week. During this time, I was taken to the police-court no less than fifteen different times, merely for asking the Mormons a few questions at their meetings; but they never had the manliness to bring any charge against me at court, until the 25th day of August, 1854, when I attended another of their meetings, held at No. 41, Globe-road, Stepney, London, and was there apprehended and taken to the police-court, for the simple *crime* of asking, "what is the text—what is the passage—what is the scripture?" After the first day of the hearing, the case was remanded until the 30th of the same month, when I was committed for trial to the next Clerkenwell Sessions, and was confined 13½ days in the Clerkenwell House of Detention, awaiting my trial, which took place on the 13th of September, 1854. Mr. Parry then appeared for the prosecution, and Mr. Payne ably defended my cause; but notwithstanding his severe cross-examination of the various witnesses, and his eloquent address to the jury on my behalf, I was found guilty of a violation of the Act 52nd Geo. III., chap. 155. The presiding Judge then asked me if I had anything to say to the Court, when I replied, "What I have done has been for the glory of God, and the good of the whole human family. I am a Scotchman. I have had no education; but Almighty God has given me the abilities to prove to the whole world, that the doctrines of Mormonism are inconsistent and contrary to His Holy Word." The Judge then asked me, if I ever intended annoying these people again, when I said, "that I would not enter their place again, if that was what they required, but should lecture the same as usual." The Judge replied, "I could go on lecturing, if I pleased. I had the same right to do that, as the Mormons had to follow their own worship; but, at the same time, I must enter into a recognizance of £100, and two sureties of £20 each, to come up for judgment, if called upon, but I never should be troubled, if I confined myself to shewing, by argument, what I considered their errors." The sureties were given, and I was then discharged.

The "saints" now vainly imagined that they had at length subdued their opponent, and that they would now enjoy repose, but they were disappointed in this respect; for, being freed from prison once more, I continued my labours, and, on the following Sunday, finding them preaching in the open streets, I drove them, by fair argument and scripture quotations, from their position to their own rendezvous, where, *under false pretences*, they had obtained a license to preach, as PROTESTANT DISSENTERS—a title, however, to which they have not the slightest claim.

After delivering a few more public lectures in London, I left for Newbury; from thence to Hungerford; then to Marlborough; from thence to Swindon, and from thence to Bristol; then to Merthyr Tydfil, where I was the means of rescuing six of the Mormon "saints" from the errors of the church. From Merthyr I went to Aberdare, and from thence to Swansea. Most of my readers are doubtless aware of the many lectures which I have delivered in the Town, without my taxing their patience with a repetition. His Worship the Mayor, (J. T. Jenkin, Esq.) most kindly granted me the free use of the Town-hall, which, on three consecutive and two subsequent evenings, was crammed almost to suffocation. I have also lectured in most of the chapels and public rooms in the Town; which lectures have been patronized by all sects and denominations, and have been presided over by the Rev. E. B. Squire, the Vicar; the Rev. Mr. Spencer, Curate of Trinity Church; the Rev. Charles Short, Mount Pleasant chapel; the Rev. William Jones, Castle-street chapel; the Rev. Rees Rees; and the Rev. G. P. Evans. I have also delivered some dozens of out-door lectures, and have, on all occasions, had most attentive and orderly audiences. I would fain hope that these lectures, which have been delivered with the single eye to God's glory, have been the means of exposing the errors and follies of a system which has already ruined the souls of thousands; and that the day is not far distant, when Mormonism, infidelity, and such other blasphemous doctrines, shall be swept from off the face of God's earth, and the true gospel of Christ reign triumphant in the hearts of men.

I cannot conclude this brief sketch of my life without expressing my deep and heartfelt thanks to the ministers of all denominations, and the inhabitants generally of Swansea, for the many acts of kindness I have received at their hands—for the esteem in which I have hitherto been held by all classes, and for the kind support and encouragement I have received from them in prosecuting my arduous task. To the editors and reporters of the two local papers, more especially the *Cambrian*, I am also greatly indebted for the assistance they have afforded me; feeling thoroughly convinced that by the aid of the press, Mormonism must cease to exist, and its false and erroneous principles be scattered to the four winds of heaven. I can, indeed, truly say that in no city or town through which I have travelled, have I received greater kindness—more genuine sympathy and encouragement—than in Swansea; and I sincerely hope that I shall yet live to see my efforts, backed as they have hitherto been by all classes of society, crowned with success, and that ere long the town of Swansea will be freed from all false doctrines of religion, and, bursting asunder the cords of infidelity and superstition, will yet become as "a city set upon a hill, which cannot be hid," and will acknowledge God as the true and only head of the Church.

Your humble and obedient Servant,

ANDREW BALFOUR HEPBURN.

Swansea, May, 1855.

MORMONISM EXPLODED.

CHAPTER I.

JOE SMITH'S ACCOUNT OF THE ORIGIN OF THE BOOK OF MORMON.

Joe Smith, the founder of Mormonism, was born in 1805, in the town of Sharon, Windsor County, State of Vermont. He was one of eleven children. When he was ten years old his father removed, first to Palmyra, and four years afterwards, to Manchester; both of which places are in the County of Ontario, and in the State of New York. In his fifteenth year (1820), a great religious excitement prevailed in Manchester, which appears to have had some influence upon young Smith. The effect upon him, however, seems to have been more controversial than religious; for his chief question was, which of the sects was the infallible one?—Methodist, Presbyterian, or Baptist. To ascertain this, he determines to retire to the woods "to ask God;" and in answer to his prayers he tells us that some power so entirely overcame him that his tongue was bound that he could not speak. "Just at this moment of great alarm," he says, "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually till it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other) 'This is my beloved Son, hear him.'"* He then enquires which of all the sects was right, and which should he join? and is informed that they are all wrong and that he is to join none of them.

* Millennial Star, vol. III, p. 21.

This wonderful "experience" he relates a few days afterwards to one of the Methodist preachers, who very naturally treats the story with ridicule and contempt. For the next three years, (1820-23), not having joined any of the sects, who were all wrong, he tells us, "I was left to all kinds of temptations, and mingling with all kinds of society I frequently fell into many foolish errors, and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God."* On the 21st of September, 1823, after he had gone to bed, another vision appeared to him in the shape of a person with a countenance of lightning, with a stature a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam. This messenger informed him that his sins were forgiven, that he was chosen to be an instrument in the hands of God, to bring about some of his marvellous purposes in reference to the coming millenial reign—that the "American Indians" were a remnant of Israel—that when they first emigrated to America they were an enlightened, religious people—that the inspired writers among them were required to keep a record of the most important events transpiring among them; which record was handed down for many generations, till at length they fell into great wickedness. The greatest part of these people were destroyed, and the record (by commandment of God to one of the last prophets among them) was safely deposited to preserve it from the hands of the wicked. If faithful, he was to be the instrument of bringing this record to light. Before morning this vision was twice renewed, instructing him further concerning the great work of God about to be performed on the earth. As he went out to his usual labour, the angel again appeared, and having been informed during the night of the place where the records were to be found, he was instructed immediately to go and view them.

Accordingly he went; and when he had arrived at the spot—the side of a hill near Manchester—the angel again appeared. But he is not then permitted to remove the records or plates. He is told that if he should continue faithful, he should be preserved to bring them forth; that in due time the Lord would give him commandment to go and take them. But four years elapsed; we are told nothing of what he was doing during that time; but on the morning of the 22nd of September, 1827, the angel of the Lord delivered the records into his hands. They were filled on both sides with en-

* Millennial Star, vol. III, p. 23.

gravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with rings running through the whole. With the records was found a curious instrument, called by the ancients, the Urim and Thummin, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. As soon as it was given out that he was possessed of these sacred records, he becomes subject to attempts upon his life, and, in consequence, leaves the place and goes to Pennsylvania, packing up the plates in a barrel of beans. Here he commenced the work of translating the record, by means of the Urim and Thummin, until he had finished the unsealed part.*

"THE TESTIMONY OF THREE WITNESSES."

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower *of which hath been spoken;* and we also know that they have been translated by the *gift and power of God, for his voice hath declared it unto us.* Wherefore we know of a surety that the work is true.

And we also testify that we have seen the engravings, which are upon the plates, and they have been shown unto us by the *power of God,* and not of man. And we declare, with words of soberness, that an angel of God came from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon. And we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld, and bear record that these things are true: and it is marvellous in our eyes. Nevertheless, the *voice of the Lord commanded us* that we should bear record of it. Wherefore, to be obedient unto the commandments of God, we bear testimony to these things; and we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

Oliver Cowdery,
David Whitmer,
Martin Harris."

"The reader is requested to notice particularly the words in Italics. One would indeed think, that if honest men had heard and seen such marvels, they ought, at least, themselves to have believed it through life, and lived accordingly, as the apostles did.—*Mormonism in all Ages, by J. B. Turner,* pp. 164, 165.

"The sublime testimony of the second phalanx of eight witnesses is as follows:—

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, jun., AUTHOR and PROPRIETOR (!!) of this work, has shown unto us the plates, of *which hath been spoken,* which have the appearance of gold; and as many leaves as the *said Smith has translated,* we did handle with our hands, and we saw the engravings thereon, all of which has

* Remarkable Visions, by Orson Pratt.

the appearance of ancient work and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shown unto us, for we have seen, and *hefted*, and *know of a surety*, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen, and we lie not, God bearing witness of it.

Christian Whitmer,
Jacob Whitmer,
Peter Whitmer, jun.,
John Whitmer,
Hiram Page, brother-in-law of the Whitmers,
Joseph Smith, sen.,
Hyrum Smith,
Samuel H. Smith."

After these plates had been exhibited to a sufficient number of witnesses, they were, by the commandment of God, hid up in charge of the heavenly messenger who first revealed them. A portion of these plates was sealed together, and Mr. Smith was forbidden to break the seal, or to translate the same. The plates, therefore, will no doubt be kept in charge of the heavenly messenger until the time arrives for the seal to be loosed, and for the remainder to be translated.*

* Divine Authority of the Book of Mormon, by Orson Pratt.

CHAPTER II.

THE FRAUD EXPOSED.

We have given, in condensed and serious terms, the narrative of this extremely absurd story. We will now enable our readers to judge of the credit to be attached to it. For the sake of order, we shall arrange the evidence against this fraud under the following heads :—

I.—JOE SMITH'S YOUTHFUL CHARACTER.

We quote, in the first instance, the testimony of the fifty-one witnesses to the character of the Smith family while they lived at Palmyra, from 1815 to 1819.

"Palmyra, December 4, 1833.*

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character, which ought to entitle them to the confidence of any community. They were particularly *famous for visionary projects, spent much of their time in digging for money, which they pretended was hid in the earth;* and, to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, senior, *and his son Joseph, were in particular considered entirely destitute of moral character, and addicted to vicious habits.* * * *

Geo. N. Williams,	Wells Anderson,
Clark Robinson,	N. H. Beckwith,
Lemuel Durfee,	Philo Durfee,
E. S. Townsend,	Giles S. Ely,
Henry P. Alger,	R. W. Smith,
C. E. Thayer,	Pelatiah West,
G. W. Anderson,	Henry Jessup,
H. P. Thayer,	Linus North,
L. Williams,	Thos. Rogers, 2d,
Geo. W. Crosby,	Wm. Parke,
Levi Thayer,	Josiah Francis,
R. S. Williams,	Amos Hollister,
P. Sexton,	G. A. Hathaway,
M. Butterfield,	David G. Ely,
S. P. Seymour,	H. K. Jerome,
D. S. Jackways,	G. Beckwith,
John Hurlbut,	Lewis Foster,
H. Linnell,	Hiram Payne,
Jas. Jenner,	P. Grandin,
S. Ackley,	L. Hurd,
Josiah Rice,	Joel Thayer,
Jesse Townsend,	E. D. Robinson,
Rich'd. D. Clark,	Asahel Millard,
Th. P. Baldwin,	A. Ensworth,
John Sothington,	Israel F. Chilson."
Durfey Chase,	

* History of the Saints, by J. C. Bennett, pp. 79, 80.

From Palmyra they removed to Manchester, when J. Smith, jun. was in his fifteenth year. Here is the evidence of eleven more witnesses as to his character in that place.

"Manchester, November 3, 1833.*

"We, the undersigned, being personally acquainted with the family of Joseph Smith, sen., with whom the celebrated Gold Bible, so called, originated, state: that they were not only a lazy, indolent set of men, but also intemperate; and their word was not to be depended upon; and that we are truly glad to dispense with their society.

Pardon Butts,	A. H. Wentworth,
Warden A. Reed,	Moses C. Smith,
Hiram Smith,	Joseph Fish,
Alfred Stafford,	Horace N. Barnes,
James Gee,	Silvester Worden."
Abel Chase,	

As confirmatory of this evidence, let us remind the reader of Smith's own confessions, that after the angel had appeared to him in his fifteenth year, he, for the next three years, "fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature, which led him to the gratification of many appetites offensive in the sight of God;" begging him to observe with what tenderness he refers to these misdoings, strongly reminding one of those quack advertisements, in which the sins of young men are described as "youthful indiscretion and folly."

We shall produce the testimony of two more witnesses to the character Smith bore just at the time he pretended to have received the plates. The first, sworn on oath before the Judge of Wayne County Court, is Peter Ingersoll, who knew the family from 1822 to 1830:—

"Palmyra, Dec. 2, 1833.†

"In the month of August, 1827 (a month before the plates are delivered to him), I was hired by Joseph Smith, jun., to go to Pennsylvania, to move his wife's household furniture up to Manchester, where his wife then was. When we arrived at Mr. Hale's, in Harmony, Pa., from which place he had taken his wife, a scene presented itself truly affecting. His father-in-law (Mr. Hale), addressed Joseph, in a flood of tears:—'You have stolen my daughter, and married her. I had much rather have followed her to her grave. You spend your time in digging for money—pretend to see in a stone, and thus try to deceive people.' Joseph wept, and acknowledged *he could not see in a stone now*, NOR NEVER COULD; and that his former pretensions in that respect were all false. He then promised to give up his old habits of digging for money, and looking into stones. Mr. Hale told Joseph, if he would move to Pennsylvania, and work for a living, he would assist him in getting into business. Joseph acceded to this proposition. I then returned with Joseph and his wife to Manchester. One circumstance occurred on the road, worthy of notice, and I believe this is the only instance where Joe ever exhibited true Yankee wit. On our journey to Pennsylvania, we could

* History of the Saints, by J. C. Bennett, p. 80. † *Ibid*, pp. 63, 64.

not make the exact change at the toll-gate near Ithaca. Joseph told the gate-tender that he would 'hand' him the toll on his return, as he was coming back in a few days. On our return, Joseph tendered to him 25 cents, the toll being 12½. He did not recognize Smith, so he accordingly gave him back the 12½ cents. After we had passed the gate, I asked him if he did not agree to pay double gatage on our return? 'No,' said he, 'I agreed to *hand* it to him, and I did, but he handed it back again.'

Joseph told me, on his return, that he intended to keep the promise which he had made to his father-in-law; 'but,' said he, 'it will be hard for me, for they will all oppose, as they want me to look in the stone for them to dig money.' And, in fact, it was as he predicted. They urged him, day after day, to resume his old practice of looking in the stone. He seemed much perplexed as to the course he should pursue. In this dilemma, he made me his confidant, and told me what daily transpired in the family of Smiths. One day he came and greeted me, with a joyful countenance. Upon asking the cause of his unusual happiness, he replied in the following language:—'As I was passing, yesterday, across the woods, after a heavy shower of rain, I found, in a hollow, some beautiful white sand, that had been washed up by the water. I took off my frock, and tied up several quarts of it, and then went home. On my entering the house, I found the family at the table, eating dinner. They were all anxious to know the contents of my frock. At that moment, I happened to think of what I had heard about a history found in Canada, called the golden Bible; so I very gravely told them it was the golden Bible. To my surprise, they were credulous enough to believe what I said. Accordingly I told them, that I had received a commandment to let no one see it; for, says I, no man can see it with the naked eye and live. However, I offered to take out the book and show it to them, but they refused to see it, and left the room. Now,' said Joe, 'I have got the damned fools fixed, and will carry out the fun.' Notwithstanding, he told me he had no such book, and believed there never was any such book, yet, he told me that he actually went to Willard Chase, to get him to make a chest, in which he might deposit his golden Bible. But, as Chase would not do it, he made a box himself, of clapboards, and put it into a pillow-case, and allowed people only to lift it, and feel of it through the case.

In the fall of 1827, Joseph wanted to go to Pennsylvania. His brother-in-law had come to assist him in moving, but he himself was out of money. He wished to borrow the money of me, and he presented Mr. Hale as security. I told him, in case he could obtain assistance from no other source, I would let him have some money. Joseph then went to Palmyra; and, said he, 'I there met that damn fool Martin Harris, and told him that I had a command to ask the first *honest man* I met with for fifty dollars in money, and he would let me have it. I saw at once,' said Joe, 'that it took his notion, for he promptly gave me the fifty.'

Joseph thought this sum was sufficient to bear his expenses to Pennsylvania; so he immediately started off, and since that time I have not been much in his society. While the Smiths were living at Waterloo, William visited my neighbourhood; and, upon my enquiry how they came on, he replied, 'We do better there than here; we were too well known here to do much.'

PETER INGERSOLL."

"STATE OF NEW YORK, Wayne County, ss.

"I certify, that on this 9th day of December, 1833, personally appeared before me the above-named Peter Ingersoll, to me known, and made oath, according to law, to the truth of the above statement.

TH. P. BALDWIN, *Judge of Wayne County Court.*"

The second witness is Smith's own father-in-law; of whom two Judges affirm that he is a man of excellent moral character, and of undoubted veracity—whose name is Hale.

"Harmony, Pa., March 20th, 1834.*

"I first became acquainted with Joseph Smith, jun., in November, 1825. He was at that time in the employ of a set of men who were called 'money-diggers;' and his occupation was that of seeing, or pretending to see by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasure. His appearance at this time, was that of a careless young man—not very well educated, and very saucy and insolent to his father. Smith and his father, with several other 'money-diggers,' boarded at my house while they were employed in digging for a mine that they supposed had been opened and worked by the Spaniards, many years since. Young Smith gave the 'money-diggers' great encouragement, at first, but when they had arrived in digging, to near the place where he had stated an immense treasure would be found—he said the enchantment was so powerful that he could not see. They then became discouraged, and soon after dispersed. This took place about the 17th of November, 1825; and one of the company gave me his note for upwards of twelve dollars for his board, which is still unpaid.

After these occurrences, young Smith made several visits at my house, and at length asked my consent to his marrying my daughter Emma. This I refused, and gave my reason for so doing; some of which were, that he was a stranger, and followed a business that I could not approve, he then left the place. Not long after this, he returned, and while I was absent from home, carried off my daughter, into the state of New York, where they were married without my approbation or consent. After they had arrived at Palmyra, N. Y., Emma wrote to me enquiring whether she could have her property, consisting of clothing, furniture, cows, &c. I replied that her property was safe, and at her disposal. In a short time they returned, bringing with them a Peter Ingersoll, and subsequently came to the conclusion that they would move out, and reside upon a place near my residence.

Smith stated to me that he had given up what he called 'glasslooking,' and that he expected to work hard for a living, and was willing to do so. He also made arrangements with my son Alva Hale, to go to Palmyra, and move (Smith's) furniture, &c., to this place. He then returned to Palmyra, and soon after, Alva, agreeable to the arangement, went up and returned with Smith and his family. Soon after this, I was informed they had brought a wonderful Book of Plates down with them. I was shown a box in which it is said they were contained, which had, to all appearances, been used as a glass box of the common window glass. I was allowed to feel the weight of the box, and they gave me to understand, that the Book of Plates was then in the box—into which, however, I was not allowed to look.

I inquired of Joseph Smith, jun., who was to be the first who would be allowed to see the Book of Plates? He said it was a young child. After this, I became dissatisfied, and informed him that if there was any thing in my house of that description, which I could not be allowed to see, he must take it away; if he did not, I was determined to see it. After that, the Plates were said to be hid in the woods.

About this time, Martin Harris made his appearance upon the stage; and Smith began to interpret the characters or hieroglyphics, which he said where en-

* History of the Saints, by J. C. Bennett, pp. 80 to 82.

graven on the plates, while Harris wrote down the interpretation. It was said, that Harris wrote down one hundred and sixteen pages, and lost them. Soon after this happened, Martin Harris informed me that he must have a *greater witness*, and said that he had talked with Joseph about it—Joseph informed him that he could not, or durst not show him the plates, but that he (Joseph) would go into the woods where the Book of Plates was, and that after he came back, Harris should follow his track in the snow, and find the Book and examine it for himself. Harris informed me afterwards, that he followed Smith's directions, and could not find the plates, and was still dissatisfied.

The next day after this happened, I went to the house where Joseph Smith, jun. lived, and where he and Harris were engaged in their translation of the book. Each of them had a written piece of paper which they were comparing, and some of the words were '*my servant seeketh a greater witness, but no greater witness can be given him.*' There was also something said about '*three that were to see the thing*'—meaning, I suppose, the Book of Plates, and that '*if the three did not go exactly according to the orders, the thing would be taken from them.*' I inquired whose words they were, and was informed by Joseph or Emma, (I rather think it was the former,) that they were the words of Jesus Christ. I told them, that I considered the whole of it a delusion, and advised them to abandon it. The manner in which he pretended to read and interpret, was the same as when he looked for the money-diggers, with the stone in his hat, and his hat over his face, while the Book of Plates was at the same time hid in the woods!

After this, Martin Harris went away, and Oliver Cowdery came and wrote for Smith, while he interpreted as above described. This is the same Oliver Cowdery, whose name may be found in the Book of Mormon. Cowdery continued a scribe for Smith until the Book of Mormon was completed, as I supposed and understood.

Joseph Smith, jun., resided near me for some time after this, and I had a good opportunity of becoming acquainted with him, and somewhat acquainted with his associates, and I conscientiously beleive from the facts I have detailed, and from many other circumstances, which I do not deem it necessary to relate, that the whole 'Book of Mormon' (so called) is a silly frabricaiton of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary—and in order that its fabricators may live upon the spoils of those who swallow the deception. ISSAC HALE."

"Affirmed to and subscribed before me, March 20, 1834.

CHARLES DIMON,
Justice of the Peace,"

"STATE OF PENNYSLVANIA, *Susquehannah County, ss.*

"We, the subscribers, associated Judges of the Court of Common Pleas, in and for the said county, do certify that we have been many years personally acquainted with Isaac Hale, of Harmony township, in this county, who has attested the foregoing statement, and that he is a man of excellent moral character, and of undoubted veracity. Witness our hands. WILLIAM THOMPSON,
DAVIS DIMOCK."

March 21, 1834.

We gather from these various but unanimous witnesses the following conclusions. That Smith, at the time he was pretending to have communications with angels, was living a lazy, roving,

adventurous, money-digging, and immoral life—that he was evidently surprised at his own success in "fixing the fools"—that this first success emboldened him to enlarge his designs—and that at length, after his success upon a small scale, he ripened into a full-blown prophet, seer, and "*revelator.*"

II.—THE TESTIMONY OF THE THREE WITNESSES—Martin Harris, Oliver Cowdery, and David Whitmer.

It will be recollected that these men aver that an angel had showed them the gold plates. Now without determining whether they had not seen *some* plates—possibly Smith himself had procured a few brass plates, and had scratched them over to hoax them—we shall shew two things in reference to them. First—that, upon undeniable evidence, their testimony is unworthy of credit. Second—they lost their faith in Mormonism and left it, which is a kind of confession that their witness was false.

1.—Their testimony is *unworthy of credit.*

We have the following statement from Abigail Harris in respect to Martin Harris.

"In the second month following, Martin Harris and his wife were at my house. In conversation about Mormonites, she observed, that she wished her husband would quit them, as she believed it was all false and a delusion. To which I heard Mr. Harris reply: '*What if it is a lie; if you will let me alone I will make money out of it!*'* ABIGAIL HARRIS."

Harris stands accused by Smith, in the *Elders' Journal* for August, 1838, "*of all kinds of abominations;* swearing, lying, cheating, swindling, and *every species of debauchery.*"

In an editorial article in the *Elders' Journal,* published at Far West, and edited by Smith himself, headed "Dissenters and Priests," we have the following account of two apostles and Martin Harris:—

"One thing that we have learned, that there are negroes who wear white skins, as well as those who wear black ones. Granny Parrish and a few others who acted as *lackies, such as Martin Harris, &c.;* but they are so far beneath contempt, *that a notice of them would be too great a sacrifice for a gentleman to make.* Having said so much, we leave this hopeful company in the new bond or union which they have formed with the priests."‡

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* History of the Saints, by J. C. Bennett, p. 75.

‡"The witnesses distinctly state that they saw the plates 'through the grace of God,' and that the angel of God came down from heaven and laid the plates before their eyes: yet Harris confessed to a gentleman in Palmyra, that he did not see them exactly in the same manner as he saw any other visible object, but with 'the eye of faith—by the power of God, not of man;' and that they were 'all the time covered with a cloth.'"—Frere's History, p. 11; Caswell's Pro-

Martin Harris's wife also makes a statement—too long to quote—the substance of which is, that her husband, about a year before the reported finding of the plates, became intimate with the Smith family, and said that *he believed Joseph could see anything he wished in his stone.* One day, while at Peter Harris's house, she wished him to leave the company of the Smiths, because their religion was false. To which he replied, "If you would let me alone, I could make money by it." Because his wife refused to believe in Mormonism, he frequently beat her, and once struck her with the butt-end of a whip, and next day turned her out of doors.*

"Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and monies which he shall carry unto the land of Zion, except one go with him who shall be true and faithful. Wherefore, I the Lord, will that my servant John Whitmer, should go with my servant Oliver Cowdery," &c., &c.†

Cowdery and Whitmer are accused by Smith, in the "Times and Seasons," vol. 1, pp. 81-84, of lying and slandering; of having their consciences seared with a hot iron; of being murderers at heart; of being asses, and anything but gentlemen or christians.

"I can also state, that Oliver Cowdery proved himself to be a worthless person, and not to be trusted or believed when he taught school in this neighbourhood."‡

Now if these men had continued fast in their adherence to Mormonism, we contend that any jury would hesitate to receive their testimony—even as to ordinary matters of fact; but when they require us to believe that an angel from heaven spoke to them, and shewed them certain gold plates, we are justified in demanding, if we are to believe them, that their character for truth and honesty shall be unimpeached and unassailable—that they shall have no interest but that of the truth in what they testify. But here these reasonable demands are not met. One is a *white-skinned negro—a lacky beneath contempt*, according to Smith himself. *Credulous—*

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phet, p. 67. Harris's own words were these:—"Did you see the plates and the engravings on them with your bodily eyes?" He replied, "Yes, I saw them with my eyes; they were shown unto me by the power of God, and not of man." "But did you see them with your natural—your bodily eyes, just as you see this pencil-case in my hand?" Harris replied, "*I did not see them as I do that pencil-case*, yet I saw them with the eyes of faith; I saw them just as distinctly as I see anything around me, *though at the time they were covered over with a cloth.*"

* History of the Saints, by J. C. Bennett, p. 73.

† Doctrines and Covenants, 3rd edition, p. 168.

‡ History of the Saints, by J. C. Bennett, p. 72.

believing that Smith could see anything in the stone that he pleased. *Cruel*—beating his wife, *avowing the Mormon Bible to be a commercial speculation.* Another *is not trusted by Smith*—not permitted to take charge of money without the oversight of Whitmer; and according to another, *was a worthless person, not to be trusted or believed.*

2.—*They abandoned Mormonism—which is an implied confession that their witness was false.*

Here are a Mormon's own words, again, in reference to Martin Harris.

"One of the witnesses to the Book of Mormon yielded to the spirit and temptation of the devil, a number of years ago—turned against Joseph Smith, and became his bitter enemy. He was filled with the rage and madness of a demon. One day he would be one thing, and another day another thing. If the saints wish to know what the Lord hath said of him, he may turn to the 178th page of the Book of *Doctrines and Covenants*, and the person there called a "wicked man," is no other than Martin Harris, and he owned it then, but probably might not now. It is not the first time the Lord chose a wicked man as a witness," &c.*

It is well known that the other two, also, have left the community.

As to *the eight additional witnesses*—they are hardly worth a notice. They certify that Smith had shown them the plates. But only think what a nice little family plot it is—there are four Whitmers—three of the Smith family—and a Hyrum Page. Respecting this Hyrum Page and the Whitmers, we quote the following from the *Millennial Star*, vol. IV, p. 152.

"Brother Hyrum Page had got in his possession a certain stone, by which he had obtained certain revelations, concerning the upbuilding of Zion, the order of the church, &c., &c.; all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many (especially the Whitmer family and Oliver Cowdery), were believing much in the thing set forth in this stone, we thought best to enquire of the Lord, concerning so important a matter," &c.

III.—*Who wrote the Book of Mormon?* If it is not a translation of these pretended plates, was Smith the author of it?

In the year 1809, a man of the name of Solomon Spaulding, who had formerly been a clergyman, failed in business, at a place called Cherry Vale, in the state of New York. Being a person of literary

* Millennial Star, vol. 8, p. 124.

tastes, and his attention having been directed to the notion which at that time excited some discussion, namely, that the North American Indians were the descendants of the lost ten tribes of Israel, it struck him that the idea afforded a good groundwork for a religious history or novel. For three years he laboured upon this work, which he entitled, *The Manuscript Found.* "Mormon" and his son "Moroni," who act so large a part in Joe Smith's *Book of Mormon*, were two of the principal characters in it. In 1812, the manuscript was presented to a printer or bookseller, named Patterson, residing at Pittsburgh, Pennsylvania, with a view to its publication. Before any satisfactory arrangement could be made, the author died, and the manuscript remained in the possession of Mr. Patterson, apparently unnoticed and uncalled for. The printer also died in 1826, having previously lent the manuscript to one Sidney Rigdon, a compositor in his employ, who was at the time a preacher in connexion with some christian sect,* of which the proper designation is not very clearly stated. This Rigdon afterwards became, next to Smith himself, the principal leader of the Mormons. How Smith and this person became connected, is not known; and which of the two originated the idea of making a new Bible out of Spaulding's novel, is equally uncertain. The wife, the partner, several friends, and the brother of Spaulding affirmed, however, the identity of the principal portions of the *Book of Mormon* with the novel of the *Manuscript Found*, which the author had, from time to time and in separate portions, read over to them. John Spaulding, brother to Solomon, affirmed upon oath that his brother's book was an historical romance of the first settlers in America, endeavouring to show that the American Indians were Jews or the lost ten tribes. He stated that it gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi; and that it also mentioned the Lamanites. He added, that "he had recently read the Book of Mormon, and, to his great surprise, he found nearly the same historical matter and names, as in his brother's writings. To the best of his recollection and belief, it was the same that his brother Solomon wrote, with the exception of the religious matter."†

"Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination, and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, New York. From this place, we removed to New Salem, Ashtabula County, Ohio, sometimes called Conneaut, as it is situated on Conneaut

* Campbellite. † The Mormons, Illustrated National Library.

Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labours. In the town of New Salem there are numerous mounds and forts supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man, and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity led him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this imaginary history was to amuse himself and his neighbours. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbours would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and assumed the title of 'Manuscript Found.' The neighbours would often enquire how Mr. Spaulding progressed in deciphering the manuscript; and when he had a sufficient portion prepared, he would inform them, and they would assemble to hear it read. He was enabled, from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people, and could be easily recognised by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read. From New Salem we removed to Pittsburgh, in Pennsylvania. Here Mr. Spaulding found a friend and acquaintance, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that if he would make out a title page and preface, he would publish it, and it might be a source of profit. This Mr. Spaulding refused to do. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing-office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated, became acquainted with Mr. Spaulding's manuscript, and copied it. It was a matter of notoriety and interest to all connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, &c., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter Mrs. M'Kenstry, of Monson, Massachusetts, with whom I now reside, and by other friends.

After the Book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the manuscript found was written. A woman preacher appointed a meeting there; and in the meeting read and repeated copious extracts from the Book of Mormon. The historical part was immediately recognised by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had all been so deeply interested years before. Mr. John Spaulding was present and recognised perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shock-

ing. The excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Dr. Philastus Hurlhut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the Manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbours when I resided at New Salem. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition doubtless suggested the idea of convertiog it to the purposes of delusion. Thus, an historical romance, with the addition of a few pious expressions, and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics as Divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the authors exposed to the contempt and execration they so justly deserve.

MATILDA DAVISON."

The Mormons endeavour to destroy the value of this letter, by the letter of a Mr. John Haven, (a Mormon we suppose), Holliston, Massachusetts, to his daughter, Mrs. Elizabeth Haven, of Quincy, Illinois.

Now we beg the reader's attention to the following facts, tending to to shew that this whole letter is a forgery; or if they do not shew it to be a forgery, they shew that the original letter has been tampered with, to suit Mormon purposes. We print them, the one opposite to the other, that the reader may see, at a glance, the very important differences and suppressions.

The letter appears first in a pamphlet, entitled "Plain Facts, shewing the origin of the Spaulding Story," by Benjamin Winchester, Philadelphia. When this tract was first published we do not know, but it was *re-published* in this country by G. J. Adams, Bedford, *in June*, 1841. *The letter is published without any date.*

In 1850, Elder John Taylor has a public discussion at Boulogne, with the Revds. Messrs. Cleeve, Robinson, and Cater. In this discussion this letter is again quoted; but let the reader observe that Elder J. Taylor *dates the letter July* 17, 1842; that is, more than a year after it had been re-published in this country. The alterations and omissions which the Elder has made, will also speak for themselves. No judge or jury would pronounce this letter worth one farthing as a piece of evidence.

Copy of a letter written by Mr. John Haven, of Holliston Middlesex county, Mass., to his daughter, Elizabeth Haven, of Quincy, Adams county, Ill.

"Your brother Jesse passed through Monson, where he saw Mrs. Davison, and her daughter, Mrs. M'Kinestry, and also Dr. Ely, and spent several, hours with them; during which time he asked them the following questions, viz:—Did you, Mrs. Davison, write a latter to John Storrs, giving an account of the origin of the Book of Mormon? Answer: I did not.

Question.—Did you sign your name to it? Answer: I did not; neither did I ever see the letter till I saw it in the Boston Recorder: the letter was never brought to me to sign.

Question.—What agency had you in having this letter sent to Mr. Storrs? Answer: Dr. R. Austin came to my house and asked me some questions; took some minutes on paper, and from these wrote the letter.

Question.—Is what is written in the letter true? Answer: In the main it is.

Question.—Have you read the Book of Mormon? Answer: I have read some in it

Question.—Does Mr. Spaulding's manuscript and the Book of Mormon agree? Answer: I think some of the names are alike.

Question.—Does the manuscript describe an idolatrous or a religious people? Answer: An idolatrous people.

Question.—Where is the manuscript? Answer: Dr. P. Hurlbut came here and took it, and said he would get it printed, and let me have one half of the profits.

Question.—Has Dr. P. H. got the manuscript printed? Answer: I received a letter from him, stating that it did not read as they expected, and they should not print it.

Copy of a letter of Mr. John Haven, Holliston, Massachusetts, to his daughter Mrs. Elizabeth Haven, living at the town of Quincy, Illinois, *dated July 17th*, 1842.

"Your brother Jesse passed through Monson, (where the widow of Spaulding resided) where he was in company with Mrs. Davison (widow Spaulding) her daughter, Mrs. Mc'Kinestry and Dr. Ely, for many hours, during which he put to her the following questions and received the following answers, in the presence of Dr. Ely.

Question.—Did you, Mrs. Davison, write a letter to Mr. John Storrs, containing an account of the commencement of Mormonism? Answer: *No: I did not!* and I never saw the letter until I saw it in the *Boston Recorder* with my name to it. The letter was never brought to me to be signed.

Question.—Had you anything at all to do with that letter? Answer: Dr. Austin came to my house and asked me a few questions, and he wrote down something.

Question.—Is what that letter contains true? Answer: There are some things that I told him.

Question.—Have you read the Book of Mormon? Answer; I have read a little of it.

Question.—Is there any similarity betwen Mr. Spaulding's manuscript and the Book of Mormon? Answer: NOT ANY, with the exception of some names, something similar the one to the other.

Question.—Did the manuscript describe an idolatrous or a religious people? Answer: An idolatrous.

Question.—Where is the manuscript? Answer: Mr. Hurlbut came here and took it away, promising to publish it, and said that I should have half the proceeds.

Question.—Did Hurlbut publish the manuscript? Answer: No! he informed me by letter, that the *manuscript after having been examined did not read as they expected*, and that they WOULD NOT publish it.

Question.—How large is Mr. Spaulding's manuscript? Answer: about one-third as large as the Book of Mormon.

Question to Mrs. M'Kinestry.—How old were you when your father wrote the manuscript? Answer: About five years of age.

Question.—Did you ever read the manuscript? Answer: When I was about twelve years old I used to read it for diversion.

Question.—Did the manuscript describe an idolatrous or a religious people? Answer: An idolatrous people.

Question.—Does the manuscript and the Book of Mormon agree? Answer: I think some of the names agree.

Question.—Are you certain some of the names agree? Answer: I am not.

Question.—Have you ever read any in the Book of Mormon? Answer: I have not.*

Question.—Was your name attached to that letter which was sent to Mr. Storrs by your order? Answer? No. I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin, in his great zeal to destroy the Latter Day Saints, has asked Mrs. Davison a few questions, and then wrote a letter to Mr. Storrs in his own language. *I do not say, that the above questions and answers were given in the form I have written them, but these are the substance of the questions asked, and the answers given.* Mrs. Davison is about seventy years of age, and somewhat broke."

Question.—What is the size of the manuscript? Answer: About the third part of the Book of Mormon.

Question.—Put to Mrs. McKinestry. What was your age when your father wrote the manuscript? Answer: Five years old.

Question.—Have you read the manuscript? Answer: When I was about twelve years old I used to read some parts for pleasure.

Question.—Did the manuscript describe an idolatrous or a religious people? Answer: An idolatrous people.

Question.—Do you think that there is any similarity between the manuscript and the Book of Mormon? Answer: No; NOT A WORD!

Question.—Did you give your consent that your name should be put to the statement of Mr. Storr's in the *Boston Recorder?* Answer: No; and I had no idea that my name should appear in connexion with such a thing, *and it grieved me very much to see it there.*

You will perceive by the above that Mr. Austin, in his *great zeal* to destroy the Book of Mormon, and to show his animosity against the Saints, asked a few questions of Mrs. Davison, so that he might get something to write his own thoughts to Mr. Storrs in her name."

In addition to the evidence of John Spaulding; of Mrs. Davison, the widow of Solomon Spaulding; of Henry Luke, his partner; we we have the evidence of Martha, wife of John Spaulding; of John N. Miller, a workman in the employ of Spaulding and Luke;

* Then how could she know that some of the names agree?

of Aaron Wright; of Oliver Smith; of Nahum Howard; and of Artemas Cunningham, of Perry, Georgia county, all concurring in asserting the substantial identity of Spaulding's manuscript and the Book of Mormon.

CHAPTER III.

THE BOOK OF MORMON; ITS CLAIMS, CONTRADICTIONS, AND ABSURDITIES.

Poor Solomon Spaulding, who had failed in the study of the law, as a clergyman, and as a man of business, betakes himself to the composition of an historical romance. A romance in imitation of the old Scriptural style, ought to have been enlivened with frequent sallies of imagination, with pathetic incidents, and with elevated and sublime thought and language, *i. e.*, in order to be at all readable. But this Book of Mormon contains five hundred pages, closely printed, of the dreariest, dullest writing, it ever fell to our lot to read; and the wonder is, how any man of ordinary common sense, could be patient enough to go prosing on through so many sheets of foolscap; and the next great wonder is, how anyone—Mormon saint or Gentile sinner—could ever read them through. Let us give, from the *Voice of Warning*, by Parley P. Pratt, a condensed statement of the contents.

"The Book of Mormon contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them, having fallen in battle, in the fourth or fifth century, one of their prophets whose name was Mormon, saw fit to make an abridgement of their history, their prophecies and their doctrine, which he engraved on plates, and afterwards, being slain, the record fell into the hands of his son Moroni, who, being hunted by his enemies, was directed to deposit the record safely in the earth, with a promise from God that it should be preserved and should be brought to light in the latter days by means of a Gentile nation who should possess the land. The deposit was made about the year 420, on a hill then called Cumora, now in Ontario county, where it was preserved in safety until it was brought to light, by no less than the ministry of angels, and translated by inspiration. And the great Jehovah bare record of the same to chosen witnesses, who declare it to the world."

Let us now see what claims are put forth by Smith on behalf of this very heavy book. What relation is it to bear to the Bible.

I.—CLAIMS OF THE BOOK OF MORMON.

1.—"All men among all nations, kindreds, tongues, and people are required, under the *penalty of eternal damnation*, to believe, receive, and obey the Book of Mormon, unless they can prove the witnesses thereof to be impostors. *And this they cannot do.*"*

2.—*The Book of Mormon supersedes all former covenants.* "Behold I say unto you, that all old covenants have been done away in this thing, and this is a new and everlasting covenant."†

3.—*It contains a complete revelation of the gospel.* "Behold, this is wisdom in me; therefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you, on the earth, and with Moroni whom I have sent unto you, to reveal the Book of Mormon, containing the fulness of my everlasting gospel."‡

4.—*It claims a pre-eminence over the Bible.*

The Roman Church is referred to, as "having taken away from the gospel many parts which are plain and most precious; and also many covenants of the Lord have they taken away," &c., and the preference is taken to itself, in that it professes to make known "the plain and precious things which have been taken away."—Book of Mormon, pages 25 and 26, second European edition.

The threat of eternal damnation is thus launched against those who refuse to believe in the Book of Mormon; for it supersedes all former covenants, *i.e.*, it has come to take the place of our Bible; it is a complete revelation of the gospel, which, by implication, the Bible is not; and therefore it is above the Bible in its claims upon the belief of all mankind.

II.—ABSURDITIES AND CONTRADICTIONS OF THE BOOK OF MORMON.

Second European edition, page 58. "And now behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were

* Evidences of the Book of Mormon and Bible Companion, by Orson Pratt, p. 56.

† Doctrines and Covenants, p. 198.

‡ Doctrines and Covenants p. 201.

created, must have remained in the same state *which they were* after they were created. *And they would have had no children; wherefore* they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell that men might be; and men are that they might have joy."

1.—*Here is glaring contradiction of scripture.* The Mormon Bible says, that if Adam had not fallen, he would have had no children; the Christian Bible, in Genesis, 1st chapter and 28th verse, says, that when God created our first parents, he commanded them to "be fruitful, and multiply, and replenish the earth," *before* the fall.

2.—*We have here a scrap of absurd metaphysics.* "Having no joy, for they knew no misery." The angels who have never fallen, according to this, have no joy, because they know no misery; and Adam, if he had continued innocent, would have lived a torpid, insensible life, never discovering the secret of happiness till he had broken his maker's will.

3.—*We have here an immoral doctrine.* "Doing no good, for they knew no sin." That is—sin is the path to well-doing; and a course of obedience in duty disqualifies a man for doing good. Jesus Christ, therefore, who knew no sin, could do no good. How impious and absurd!

In the *second book of Nephi, page* 66, there is a very absurd passage as to the way in which the people were transformed into negroes.

"For behold, they had hardened their hearts against Him, that they had become like unto a flint; wherefore as *they were white*, and exceeding fair and delightsome, that they might not be enticing unto my people, *the Lord did cause a skin of blackness to come upon them.*"

In the ninth chapter of the book of Nephi, we have an account equally ludicrous of the way in which they were made *white* again. Jesus had descended among the Nephites, four hundred years after his resurrection.

"And when Jesus had spoken these words, he came again unto his disciples (Nephites), and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; *and behold they were white*, even as Jesus."

This theory is certainly new to naturalists, that a whole race of white-skinned men should, on account of a flinty heart, be turned into negroes; and again, that when they prayed steadfastly, and Jesus smiled on them, they should become white again. Dr. Prichard ought to be aware of this fact, as he would have to make rather extensive alterations in the next edition of his *Natural History of Man.* But the whole account is too profane to joke about; for it is an evident travesty of the sublime account of the Transfiguration; only in this case it is the Nephites, and not Christ, who are supposed to be transfigured.

Again—In the 13th chapter of Nephi, page 488, we are told, in the pretended language of Christ to his twelve Nephite disciples, that *nine* of them were to die at the age of 72; but that the other three were not to die. And they are said to desire this of Christ, as John had desired it, and to have their desire fulfilled.

"And he said unto them, behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for *ye shall never taste of death*," &c.

Of course, if these men were not to die, they are still living; and if still living, it is very natural to enquire who are they, and where are they, and what have they been doing during the many centuries that the gospel has been extinct? But these are questions which have been anticipated and provided against by the following:—

"Behold, I (Mormon) was about to write the names of those who were never to taste of death; but the Lord forbade, therefore I write them not, for they are hid from the world. But behold, I have seen them, and they have ministered unto me; and behold, they will be among the Gentiles, and the Gentiles *knoweth* them not. They will also be among the Jews, and the Jews shall know them not."

Here we have the old tale of the *Wandering Jew* metamorphosed; only that we have here three wandering Jews instead of one. Their names he was forbidden to reveal; they were to remain in very *convenient* obscurity. In the evangelical narrative, it is said that the disciples misunderstood our Lord's words respecting John. When he said, "if I will that he tarry till I come, what is that to thee?" they understood him to mean that John should not die. But we are told expressly that he did not say that; certainly, we are not left to infer that he implied that; and as little are we led to understand that John ever uttered any such absurd wish. If these three did not also desire perpetual youth, as well as unending

life on earth, they asked for the most intolerable burden that man can carry.

Page 521. "And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, Arise, why hast thou fallen to the earth? And he saith unto the Lord, I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood. And the Lord said unto him, Because of thy faith, thou hast seen that I shall take upon me flesh and blood, and never has man come before me with such exceeding faith as thou hast, for were it not so, ye could not have seen my finger. * * Behold, I am Jesus Christ—I am the Father and the Son."

1.—Here we have the *materiality of the divine nature* implied.

2.—The brother of Jared is commended for his *faith*, and there is no act of faith performed by him. For he, a man of flesh and blood, is said to see a finger of flesh and blood—which is an act of the bodily senses, and not of faith. The objects of faith are not objects of the bodily senses.

3.—Jesus Christ is absurdly made to utter the contradiction, that he is the Father and the Son. As we shall have to notice the Mormon doctrine on this head more at length hereafter, we dismiss this statement for the present, with merely calling the reader's attention to it.

Page 519. God is represented as telling the people to make *barges*, in which men, women, and children were to cross the Atlantic.

"They were built after a manner that they were exceeding tight, even that they would hold water like a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish. * * * * And the Lord said unto the brother of Jared, behold, thou shalt make a *hole in the top* thereof, and *also in the bottom* thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air; and if so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood."

1.—To suppose that men would believe that the Almighty would

dictate such a specimen of naval architecture as this, is a blunder which none but a grossly-ignorant man would commit.

2.—Can any living soul understand the principle on which these barges were to be built "tight like unto a dish?" Does it mean that the planks were to be firmly joined? But if so, how can they be like a dish? *What dish*, on the earth or under the earth? Are they Mormon or Christian dishes? We have never supposed that boats or barges were ever made to resemble dishes, except that boats and dishes may both be flat-bottomed. But there is no exhausting the absurdities of this passage.

3.—For again. "And the length thereof was the length of a tree." What tree? And are all trees of the same length? What notion can we form of the length of these barges from such a description? A barrister once asked an Irish witness, what sized stone he had seen one man fling at another. "Oh," he said, "it was a fair-sized stone." "Yes, but what was the size of it?" "Well, it was about the size of a piece of chalk." This is just as good as barges of the length of a tree.

4.—The expedient for letting air into these tight barges, is as ludierous as any part of the plan of their construction. Only think of making *a hole in the bottom* of a vessel intended to float. The voyagers would inevitably come by their death in one of two ways. If they unstop the holes and let in the water, they would die by drowning; and if they stop the holes, to keep out the water, they would die of suffocation by foul air. A pleasant alternative on a passage across the Atlantic.

One more specimen of the ignorance displayed by the writer or writers of this book.

Page 43, it is said, "*I took the compass, and it did work whither I desired it.*" Here are two instances of stupid ignorance.

1.—As to the *use* of the mariner's compass. He says, "it did work whither I desired it." No such thing! His desire could not influence the compass in the slightest degree. The compass, if it had been in existence, and he had known how to use it, would have shewn him in what direction to steer; but how it could work whither he desired it, neither he nor any one else can explain.

2.—But the compass was not then discovered. Nephi is said to have used it 600 years before Christ. It was invented by a Neapolitan, in 1302 of the present era; so that, according to this book,

it was used 1900 years before it was known. A Mormon is said to have answered this argument by quoting Acts xxviii, 13, "And from thence we fetched a *compass*, and came to Rhegium." Any one who knows a syllable of Greek, will know that there is nothing about the mariner's compass in the passage; but that the real translation of it is—"Thence *making a circuit*, or *going around*, we brought the ship to Rhegium.

Let us treat the reader to a specimen of *the prophecy contained in this book*. Page 227 the birth of Christ is predicted.

"The *Son of God* cometh upon the face of the earth. And behold, he shall be born of Mary, *at Jerusalem*, which is the land of our forefathers," &c.

Every one knows that the prophet Micah (v. 2) predicted that Christ should come forth out of *Bethlehem Ephratah;* and that the sacred history records his actual birth at Bethlehem, and not at Jerusalem. But the person who wrote this Mormon prophecy, *after the fact*, probably hoped that he should be near enough to the mark to be thought a true prophet, if he fixed it at Jerusalem.

Mr. Orson Pratt, in his "*Divine Authority of the Book of Mormon*," or, "*Was Joseph Smith sent of God?*" quotes two passages, the one from Isaiah, the other from Ezekiel, as predictions of the coming forth of the *Book of Mormon*.

Let us take the first—from Isaiah, xxix chap., 11th, 12th, and 14th verses—"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned; saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." * * * * "Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Mr. Pratt thus comments upon this passage:—"All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the "WORDS *of a book*" which he found to Professor Anthon.* But it was a sealed writing to the learned Professor—the Aboriginal language of ancient America

* A very rich bit of roguery is connected with this Anthon business. The *first* tale was, that Professor Anthon *did* read the copies of the plates, and pronounced the original to be the true reformed Egyptian characters, and that the translation submitted to him was a faithful one. But Professor Anthon denied all this, in a letter that he caused to be published. Now for version the *second*.

could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. It required another Daniel, who was found in the person of Mr. Smith. What a marvellous work! What a wonder! How the wisdom of the wise and learned was made to perish by the gift of interpretation given to the unlearned." Mr. Pratt then very innocently adds—"If the Book of Mormon is what it professes to be—a sacred record—then it must be the very book mentioned in Isaiah's prediction."

1.—A very summary and complete answer to this drivelling exposition is, that this reference to a sealed book *is not a prophecy at all*, but an illustration merely, employed by the prophet to explain the spiritual intoxication and stupor of the people. The sense is—that although God had made revelations (visions) to them, yet they did not understand them. They were as ignorant of their true nature, *as a man who can read is of the contents of a letter that is sealed up: or as a man who cannot read is of the contents of a book that is handed to him.* It is simply a comparison and an illustration, and cannot refer, therefore, to the Book of Mormon, or to any other book in particular. However Mormon expounders can blind themselves or their readers to this obvious interpretation, is unaccountable; except upon the supposition that they are in "*the deep sleep*" to which the prophet refers in this connexion.

"He gave me," says Martin Harris, "a certificate, certifying that they were true characters, and that the translation was correct. I took the certificate, and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered, that an angel of God had revealed it to him. He then said unto me, Let me see that certificate. I accordingly took it out of my pocket, and gave it to him, when he took it and tore it to pieces, saying, there was no such thing now as ministering of angels—that if I would bring the plates to him, he would translate them."* Now for version the *third*. Thinking, perhaps, that this controversy with Anthon, if continued, would damage the cause, they determined boldly to give up version one and two, and to adopt a third, which shall be given in Mr. Orson Pratt's own words:—"Mr. Smith sent the '*words of a book*' which he found to Professor Anthon. But it was a sealed writing to the learned Professor—the Aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall."† Perhaps some Mormon will be kind enough to tell us which of these three accounts we are to believe.

* Quoted in Pearl of Great Price.

† Divine Authority of the Book of Mormon, by Orson Pratt, page 9.

2.—But granting, for the sake of argument, that it is a prophecy, we do not see how the Mormons can claim it as a prediction of their book, and its pretended translator. For observe, that here the learned and the unlearned are both unable to read the book. If it had been said that the learned man failed to read it, but that the *unlearned* had been *enlightened by inspiration to read it*, then there might have been some shadow of a reason for saying that this unlearned man was Joe Smith. But nothing of the sort is either said or implied. Learned and unlearned are both in the same predicament—they are both unable to read the books. There is no more reference here to the *Book of Mormon*, than there is to Shakspere's Plays.

The other passage, on which they lay great stress, is Ezekiel xxvii, 16, 17:—"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions: and join them one to another into one stick: and they shall become one in thine hand."

We give Mr. Orson Pratt's astonishing comment upon this. "Ezekiel was commanded to write upon two sticks, one for Judah, and the other for Joseph; after which he was commanded to join them together into one. And when the children of Israel should make enquiry what these two united writings of Judah and Joseph meant, he was to say unto them, that the Lord God would join the writings of Joseph with those of Judah; immediately after which he would take the children of Israel from among the heathen, whither they were gone, and would gather them on every side, and bring them into their own land.....Ezekiel testifies that the *writings of Joseph* should be joined with the *writings of Judah*. Mr. Smith presents this generation with a book, professing to be the sacred writings of the inspired prophets of the tribe of Joseph, who anciently inhabited the great western hemisphere."† Mr. Pratt means to say, that the Book of Mormon and the Bible are to become *one* book.

1.—Ezekiel was a captive prophet, speaking to the captive Jews. They were in Babylon. The ten tribes had been carried away by Shalmaneser, and the two tribes by Nebuchadnezzar, and were scattered up and down his manifold provinces. Judah represents the two tribes; and Joseph, or Ephraim, represents the ten tribes.

† Divine Authority of the Book of Mormon, by Orson Pratt, page 7.

2.—The prophet is commanded to take a stick and to write this upon it, "*For Judah*"—that is, let this stick stand for or represent Judah, or the two tribes. Then he is to take another stick, and to write this upon it, "*For Joseph*," the stick of Ephraim—that is, let this stick stand for or represent Joseph, and all the house of Israel, his companions. The prophet is then commanded to join them into one stick.

3.—These two sticks, and their union into one, represent something, and when the people should ask the prophet what they did mean, he was commanded to give them this answer—verses 21, 22—"Behold I will take the children of Israel from among the heathen (those who had taken them into captivity), whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them *one nation* in the land upon the mountains of Israel: and *one king* shall be king to them; and they *shall be no more two nations*, neither shall they be divided into two kingdoms any more at all."

4.—The reader will see clearly enough that the two sticks represent the two divisions of the tribes of Israel—Judah and Ephraim—which were produced by the revolt under Jeroboam; that the prophet is commanded to unite them in his hand, as an emblem of God's intention to unite *these two nations*. There is no hint here of the union of *writings*, though Mr. Pratt tells us above, that the prophet was to say that God would join the writings of Joseph with those of Judah. The Book of Mormon might be very well represented as *a stick;* but certainly not our Christian Bible.

Let us close this chapter on the Book of Mormon, with two or three remarks in illustration of the forgery which it carries on the face of it.

1.—*It attempts, very clumsily, to imitate the language and style of scripture.* To say that it does not succeed, is to say nothing. The commonest rules of grammar are so constantly violated, and passages of scripture, when they are not quoted in their integrity, are so spoiled by alteration, that we can call it nothing else than a dull burlesque, a heavy parody, and an awkward caricature of a book which, for sublime thought, and lofty but simple style, stands unapproached and unapproachable by the most daring effort of human genius; and certainly, infinitely beyond the reach of such blundering imitators as could write in the following strain:—"Oh, ye wicked *ones*, hide *thee* in the dust." "We had *somewhat*

contentions." "I should have *wore* these bonds." "Why persecuteth *thou* the church?" "He has *fell.*" "The promises *hath* been." "Our sufferings *doth* exceed." "All things which *is* expedient."

2.—It contains many *terms* belonging to *modern theology* and *modern society*, and which are not found in scripture. Such terms as the following are comparatively of modern date:—"Satisfy the demands of justice." "The sword of justice." "Eternal welfare." "The sacraments." A *clever* impostor would have known better than to put such phrases as these into a book, a great part of which is said to have been written before the birth of Christ.

3.—*Terms and expressions are used at a period long before Christ*, which did not come into use before his incarnation.

Relating to a period, hundreds of years before Christ, it is said:—"And now I would ask of you, my beloved brethren, wherein *the Lamb of God did fulfil* all righteousness, in being baptized by water." "After he was baptized with water, the Holy Ghost descended upon him in the form of a dove." "By following your Lord and your Saviour into the water." To write thus before Christ ever came, or was baptized, and to speak of following him into the water, before he had ever been into the water, is such gross and ignorant blundering, as must astonish all future impostors who may wish to try their hand at a new religion and a new revelation. The blunders of the Book of Mormon will be useful warnings to them.

CHAPTER IV.

SMITH AS PROPHET, SEER, AND "REVELATOR."

On the 1st of June, 1830, Smith organised his church, composed of thirty members, at Fayette, in the county of Ontario; but finding that the Saints were held in light repute in that locality, he removed in the course of the same year to Kirtland, Ohio. Kirtland, however, was not intended to be the metropolis of the saints, but simply a convenient temporary abode for the prophet Joseph. Independence, Jackson County, Missouri, was revealed as the Zion to which the Saints were to be gathered. After Smith had established his followers in this place, he returned to Kirtland, where he proposed to remain five years, for the purpose of raising money for present and future emergencies. Here, accordingly, he established a bank and a commercial house, on the profits of which the whole Smith family seem to have lived in such extravagance, that at length a crash came, and on the night of the 12th of January, 1838, Sidney Rigdon and Joseph the prophet secretly decamped from the town, pursued unavailingly for two hundred miles by a warrant of arrest. But we have no space to pursue the history further at present.

"The Book of Doctrines and Covenants," a kind of Mormon New Testament, is a series of pretended revelations made to Joseph Smith, junior, and others of the Mormon Church. The "prophet" Joseph thought, no doubt, that he should be able to persuade the world that these "revelations" were from heaven, little thinking what a revelation he was making of *himself* and of his own character by these effusions. It is in that light we propose to place them, as instructive samples of the Smith nature.

1.—The prophet was very solicitous about *his own comfort.* A "revelation," given February, 1831, declares, "it is *mete* that my servant, Joseph Smith, junior, should have a house built, in which to live and translate." Another revelation of the same month says, "If ye desire the mysteries of my kingdom, provide for him (Joseph Smith, junior) food and raiment, and whatsoever thing he needeth." But a revelation of July, 1833, is still richer:—"In temporal labours thou shalt not have strength; for that is not thy calling. Attend to thy calling, *and thou shalt have wherewith to magnify thy office,* and to expound all scriptures." Again, in September, 1832:—"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money; and he that doeth not these things is not my disciple; by this you know my disciples." (Rather a bold stroke that, Master Joseph!)

2.—In case troublesome persons should arise, having revelations disagreeable to Joseph, he was prepared with a short and easy method of dealing with them. Poor Oliver Cowdery is said to receive the following "revelation" September, 1830:—"But behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant, Joseph Smith, junior, for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him. .....And thou shalt take thy brother, Hyrum Page, between him and thee alone, and tell him that those things which he hath written from that stone (Page had been trying, as Joseph before him, to see things through a stone) are not of me, and that Satan deceiveth him," &c. Here, then, is an attempt to grasp a monopoly of revelations in a church which has twelve apostles, who claim the same inspiration as that enjoyed by the apostles in primitive times.

3.—There are some *rather definite prophecies* ventured on in this book, December, 1832:—"For not many days hence, and the earth shall tremble and reel to-and-fro, as a drunken man; and the sun shall hide his face, and refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceeding angry, and shall cast themselves down, as a fig that falleth from off a fig-tree." Ordinary mortals would say, that many years have elapsed since this prophecy was uttered, and still there are no symptoms of this awful catastrophe of nature. Again, September, 1842:—"Deep water is what I am wont to swim in. It has all become a second nature to me *(the habit of imposture)*, and I feel, like Paul,

to glory in tribulation ; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold and lo ! I shall triumph over all my enemies, for the Lord God hath spoken it." In two years after the date of this prophecy, in 1844, he was murdered by a mob in Carthage Goal ; and however wicked the deed, it was a falsification of the impious boast of the foregoing revelation.

4.—In the following, given July, 1830, we have *a false prophecy combined with the spirit of unchristian revenge* :—" And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name ; and behold, I will smite them according to your words, *in mine own due time.* And whoever shall go to law with thee, shall be cursed by the law." The clause we have marked in italics was inserted, we have no doubt, as a saving clause ; but when events give the lie to the whole meaning of the prediction, no clause, however evasively framed, can save it from the infamy of all cheats. The opposition, too, here so marked, between the spirit of this passage and the spirit which commands us to bless them that curse, and to pray for them who despitefully use us, need not be pointed out to the disciple of the Christian faith.

5.—But there are more serious matters in this book. If the following, given at Kirtland, 1831, does *not authorize and justify robbery,* we should be glad to know what it does mean :—" Behold, it is said in my laws, or forbidden to get into debt to thine enemies ; but, behold, *it is not said,* at any time, that the Lord should not *take* when he please, and *pay as seemeth him good ; wherefore as ye are agents, and ye are on the Lord's errand,* and whatsoever ye do according to the will of the Lord, is the Lord's business, and *he hath set you to provide for his saints.*" This is " the devil quoting scripture, like a very learned clerk."

But the best exposition of the meaning of this revelation, is a passage from " *Mormonism Portrayed,*" by W. Harris, page 33 :—

"In the early part of the fall of the year 1838, the last disturbance between the Mormons and the Missionaries commenced. Smith, with a company of men from the Far West, went into Davies' County, for the purpose, as he said, of quelling the mob ; but when they arrived, there was no mob there. This excited the citizens of Davies, and they gathered in turn. But the Mormons soon collected a force to the number of three or four hundred, and compelled the citizens to retire. They fled, leaving the country deserted for a number of miles around. At this time they killed between one and two hundred hogs, a number of cattle,

took at least forty or fifty stands of honey, and at the same time destroyed several fields of corn. The word was out that the Lord had consecrated, through the Bishop, the spoils unto his host. All this was done when they had plenty of their own, and previous to the citizens in that section of the country taking ought of theirs. They continued these depredations for near a week, when the Clay County Militia were ordered out."

6.—The following "revelation" authorises assassination and murder:—"Nevertheless, thine enemy is in thine hand, *and if thou reward him according to his works, thou art justified;* if he has sought thy life, and thy life is endangered by him, *thine enemy is in thine hand,* and thou art justified."

END OF PART I.

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